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SERVICE PAPER

IMPROVING INTERCULTURAL RELATIONS THROUGH THE  
TEACHING OF AMERICAN HISTORY

Submitted by

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(B.S. in ED., Boston University, 1942)

In partial fulfillment of requirements  
for the degree of Master of Education

1947

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Gift of F.R. Glasscock  
School of Education  
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## THE LAND WHERE HATE SHOULD DIE

By Denis A. McCarthy

This is the land where hate should die -  
No feuds of faith, no spleen of race,  
No darkly brooding fear should try  
Beneath our flag to find a place.  
Lo! every people here has sent  
Its sons to answer freedom's call;  
Their lifeblood is the strong cement  
That builds and binds the nation's wall.

This is the land where hate should die -  
Though dear to me my faith and shrine,  
I serve my country well when I  
Respect beliefs that are not mine.  
He little loves his land who's cast  
Upon his neighbor's word a doubt,  
Or cite the wrongs of ages past  
From present rights to bar him out.

This is the land where hate should die -  
This is the land where strife should cease,  
Where foul, suspicious fear should fly  
Before the light of love and peace.  
Then let us purge from poisoned thought  
That service to the state we give,  
And so be worthy as we ought  
Of this great land in which we live.



# THE LAND WHERE HATE SHOULD BE

By Dennis A. McCarthy

This is the land where hate should die -  
No touch of selfish, no gleam of race,  
No darkly brooding fear should try  
To smother our life to find a place,  
For every people here has sent  
Its sons to answer Freedom's call;  
Their friendship is the strong cement  
That builds and binds the nation's wall.

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Though dear to me my faith and shrine,  
I serve my country well when I  
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## TABLE OF CONTENTS

## PART I

	Page
Chapter I. INTRODUCTION .....	1
The Place of History in the Curriculum	
Relation of Other Social Studies	
Scope and Limitations	
Conclusion	
Chapter II. NEED OF DEMOCRACY - INTERPRETATION .....	14
Political	
Economic	
Social	
Chapter III. PRESENT SITUATION .....	24
Need for Stressing and Improving Inter-	
cultural Relations	
Brighter Side	
Darker Side	
Chapter IV. PREJUDICES - CAUSES .....	36
At Home	
Abroad	

## PART II

Chapter V. SUGGESTED REVISION IN THE AMERICAN HISTORY	
COURSE .....	42
Suggestions as to Content, Elementary and	
Junior High	
The Senior High School, Needed Changes and	
Additions	
Citizenship Training	
Practical Application	
Chapter VI. UNITS .....	52
Social - Races	
Political - Future of our Democracy	
BIBLIOGRAPHY .....	62



TABLE OF CONTENTS

PART I

Chapter I.	INTRODUCTION	1
	The Place of History in the Curriculum	
	Relation of General Social Studies	
	Scope and Limitations	
	Conclusion	
Chapter II.	THEORY OF HISTORY - INTERPRETATION	14
	Political	
	Economic	
	Social	
Chapter III.	PRESENT SITUATION	24
	Need for Study and Improving Instruction	
	General Relations	
	Right Side	
	Wrong Side	
Chapter IV.	TEACHING - METHODS	28
	General	
	Specific	
Chapter V.	SUGGESTED REVISION IN THE AMERICAN HISTORY COURSE	42
	Suggestions as to Content, Treatment and	
	Justification	
	The Junior High School, High School and	
	College	
	Classroom Training	
	Practical Application	
Chapter VI.	UNIT	52
	General - Theory	
	Political - Theory of Democracy	
Chapter VII.	BIBLIOGRAPHY	62



## PART I

### CHAPTER I

#### INTRODUCTION

"To know nothing of the past," said an ancient philosopher, "is to understand little of the present and to have no conception of the future." Of all the branches of human knowledge, none is so essential, none is so exciting, none has such practical daily usefulness as History. With the record of the past before us, we turn with serenity toward the present and move forward into the future armed with whatever may befall. Background and balance are given to our judgments of events. Insight and foresight characterize our plans for the future - when we know the experience of mankind through the centuries.<sup>1/</sup>

History is everything that has happened; it is the past itself. Generally speaking, history is the thoughts, actions and feelings of man.

Attempts to frame an exact definition have resulted in one general agreement that history is a science. It is our privilege to regard as history only what we think history is or ought to be. When one begins to analyze history as a science he learns that the historical method of arriving at facts differs from the method of the natural sciences in

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<sup>1/</sup> Hammerton, Sir J. & Barnes, H. E. World History, W. H. Wise & Co., New York, p. 5.



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## INTRODUCTION

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that science establishes facts by direct observation and experiment while history establishes facts by the indirect method of observation which makes the facts historical.

What makes a fact important does not have the same meaning in the natural sciences as it does in history. What makes a fact important is its relations to other facts, its relations to the environment and time of the historian and to his purpose in writing history. Competent historians, treating the same subject, may, because of differences in purposes, or differences in national, religious, political, economic or social affiliations differ greatly in their facts and generalizations.

History is very short lived as each generation has to rewrite the history written by the former generation.

Any critical examination of evidence in arriving at facts may be called "scientific" and any critical organization of critically established facts may be called a "science". In this sense we have many sciences. We have the social sciences as well as the natural sciences. History is one of the social sciences and as such may accept as fundamental the question of what is important.<sup>1/</sup>

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<sup>1/</sup> Johnson, H. Teaching of History, Macmillan Co., New York, 1940, p. 21.

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### Place of History in the Curriculum

Since the majority of people throughout antiquity and into modern times could neither read nor write, written history was denied them. Oral traditions persisted. Songs, ballads, and heroic tales tended to support the royal type of history as well as preserve the customs, beliefs, fears and superstitions of the people. This showed that elements of social history were present. These elements, failing to gain recognition in written history, won a place in literature instead.

It is somewhat difficult to determine when history became a part of formal instruction but as early as the sixteenth century it had won a place. At this time history was practically a chronicle or summary of events yet the contemporary periods and local surroundings were not neglected.

Jean J. Rousseau, the leading French theorist of the eighteenth century, urged the socializing of history so as to include facts of everyday life.

Johann B. Basedow, a German theorist, urged the vitalizing of history. Both Rousseau and Basedow suggested changes in methods of teaching history in order to be able to use more effectively the student's knowledge of the present. Thus it is apparent that such factors as religious

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zeal, local pride, contemporary opinions and pedagogical ideas helped to promote the inclusion of history in the curriculum.<sup>1//</sup>

History during Colonial and Revolutionary times was taught in connection with geography and reading. With the appearance of a history textbook, the growth of history in the curriculum became more apparent. As time went on an increasingly large number of schools taught history, the most popular historical subject being United States History, which included a natural expression of the national consciousness of the times. Up to the time history had been taught in the academies and secondary schools but was now being gradually taught in the upper grades of the elementary schools.

In 1896 thirty-three of the forty-eight States required the teaching of American history yet evidence proves that it was not taught on such a scale as indicated.

The content of history was influenced by many factors. The varied and changing conceptions of the nature of history, the status of educational thinking, the prevailing social and religious beliefs, local and State pride and the rising tide of patriotism were a few of the factors which influenced the evolving curriculum. Some of these factors operated

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<sup>1/</sup> Wesley, E. B. Teaching the Social Studies, D. C. Heath & Co., Boston, Mass., 1942, p. 177.





quite unrecognized but state legislatures soon became alert to the possibility of using history as a means of teaching civic and patriotic virtues.<sup>1/</sup>

Courses in the teaching of history and in the teaching of the social studies in general have multiplied and expanded. There has been great emphasis on recent times in the teaching of history and in the study of current events. There has also been an increased emphasis on social and economic conditions in which recent textbooks have shown great skill in combining into the body of the text. This has resulted in the recognition that history for schools should be a history of civilization. World history courses increased rapidly in the schools, more so in some particular States.

#### Relation of History to other Social Studies

Juan Luis Vines, a university teacher and scholar in 1531, said, "History is the one subject which either gives birth to or nourishes, develops, cultivates all arts."

It may be said that history is the only field in which all the social sciences meet. History, geography, civics, economics, sociology and problems of democracy are the subjects most commonly referred to as the social studies group in the High School curriculum.

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<sup>1/</sup>Moore, C.B., & Wilcox, L. A. Teaching of Geography, American Book Co., New York & Boston, 1932, p. 95.





## To Geography

Man not only makes his physical environment but is made by his physical environment. Man's life story cannot be separated from his physical environment which geography describes.

Geography and history as school subjects have always tended to merge and with our changing conceptions of education their interrelation has been magnified. History cannot be understood without some knowledge of geography and geography in turn must be interpreted in the light of history. The good history textbooks are rich in geographical materials. There are maps showing the status and the conditions of peoples at a given time, and with these facts are associated the conditions, developments, and interests common to the realm of geography. As we read history we come upon geographical facts that have affected the history of the world.<sup>1/</sup>

The geographer can be of great assistance to the historian in improving his interpretations by showing how the forces of nature have established and sustained the causes for historical change.

Geography has largely determined the role that New England has played in history.

The fact that slavery was more profitable in the South was not because the Southerners were more inclined

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<sup>1/</sup>Moore, C. B. & Wilcox, L. A. Teaching of Geography, American Book Co., New York & Boston, 1932, p. 95.





toward enslaving the Negro but because of the geography of the regions.

Our largest cities attained their greatness because of their geographical locations.

History and geography are generally taught as separate studies but they should be taught in such a manner that their interdependence is recognized and emphasized.<sup>1/</sup>

### To Civics

History and geography both include the study of government. The relation of history to government is about the same as the relation of botany to plants. Study of history in the schools has from the earliest times been a history of the governments, forms and changes of government and action due to government.

Civics in its most widely appealing form arrives at a conception of what government is through what government does, and on the way not only seeks to impress the privileges and duties of political citizenship, but sets of standards for social conduct in general, and provides activities, not entirely foreign to school practise even in the nineteenth century, to develop good citizenship in its broadest sense.<sup>2/</sup>

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<sup>1/</sup>Moore, C.B. & Wilcox, L.A., Teaching of Geography, American Book Co., New York and Boston, 1932, p. 95

<sup>2/</sup>Johnson, H., Teaching of History, Macmillan Co., New York, 1940, p. 353.





Civics and history are sometimes taught as one subject because civil government can best be studied as a part of history.

To know the present form of our constitutions well, one should see whence they came and how they developed, but to show origins, developments, changes, is the task of history, and in the proper study of history one sees just these movements and knows their results.<sup>1/</sup>

### To Economics

Economics is the science of man's activities devoted to obtaining the material means for the satisfaction of his wants.<sup>2/</sup>

"Material means" which serve to satisfy human wants include human beings as well as external objects.

Economics under the title of "Political Economy" never won any large place in the school curriculum until the name was changed to economics. It was too inclusive and abstract to be readily adapted in the schools.

Those who advocated the teaching of political economy claimed that it had cultural, disciplinary, civic and ethical values, but it gained no great attention until it changed

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<sup>1/</sup> Johnson, H. Teaching of History, Macmillan Co., New York, 1940, p. 350.

<sup>2/</sup> Fairchild, F. R., Furness, E. S., Buck, N. S. Elementary Economics, Vol. 1, 4th Ed., Macmillan Co., New York, 1939.





its name, contents and objectives. Most of the texts adhered rigidly to the four formal divisions: Production, consumption, distribution, and exchange. Late in the nineteenth century some attempts to relate the material to current affairs was made. Recent texts show considerable variation in organization and a vast increase in suggestions for utilizing current developments.<sup>1/</sup>

### To Sociology

F. M. Fling, formerly of the University of Nebraska, made this distinction between history and sociology:

When our attention is directed toward the uniqueness, the individuality of past social facts, when they interest because of their importance for the unique evolution of man in his activities as a social being, in selecting the facts and in grouping them into a complex, evolving whole, we employ the historical method; the result of our work is history. If, on the contrary, we are interested in what past social facts have in common, in the way in which social facts repeat themselves, if our purpose is to form generalizations, or laws, concerning social activities, we employ another logical method, the method of the natural sciences. We select our facts not for their individuality or for the

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<sup>1/</sup> Wesley, E. B. Teaching the Social Studies, D. C. Heath & Co., Boston, Mass., 1942, pp. 195-6.





importance of their individuality for a complex whole, but for what each fact has in common with others and the synthesis is not a complete unique whole, but a generalization in which no trace of the individuality of the past social fact remains. The result of our work is sociology, not history. Thus the work of the historian supplements that of the sociologist. The historian is interested in quality, individuality, uniqueness; The sociologist in quantity, in generalization, in repetition.<sup>1/</sup>

#### To Problems of Democracy

Problems of Democracy is a survey of the current social elements. Such a course frequently supplants separate courses in sociology, economics and government. It is usually placed on the last year of high school and is designed as a culminating overview. In some States this is a required course. In many schools the Problems of Democracy course is elastic enough so that units of a historical nature may be included.

#### To Current Events

One relation that seems inescapable is the relation of current events to history. It is a relation which from the beginning has in varying degrees shaped the content of

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<sup>1/</sup> The Writing of History: An Introduction to Historical Method. Yale University Press, 1920, pp. 16, 17.





historical works and which in theory has often determined the entire content of history for schools.<sup>1/</sup>

### Scope and Limitations

The extent to which benefits are derived by the students from a course in American History, whether they are of an intercultural nature or otherwise, depends to a great extent in the individual presentation and interpretation of the material by the teacher of the class. Any course in history reflects the opinion of the teacher through interpretation of material and method of presentation to some degree. This constitutes a variable factor that is difficult to control.

Although American History is a required course in most of our high schools to-day there are still many schools which do not require this course. It is possible in many places for a student to complete his high school course without having taken or being required to take a social studies course of any kind. In such cases the pupil is being unintentionally deprived of the opportunity to obtain the results from such courses as would be of use in his later civic life.

The teacher and the pupils may approach the subject from the point of view that it is an inescapable

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<sup>1/</sup> Johnson, H. Teaching History, Macmillan Co., New York, 1940, p. 343.

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hurdle which must be successfully taken before one can graduate. The main emphasis may be placed upon the mastery of a maze of facts without regard to impressions and attitudes which might have been acquired from intelligent interpretations of such facts. Under such conditions, it is difficult to see how the fostering of better intergroup understanding or the achievement of other civic objectives may be obtained in this manner.

In localities steeped in tradition to the extent that it borders on prejudice, the content of history courses and interpretation of facts in school may be regulated to such an extent by local feeling that any civic values which may have been obtained are lost.

### Conclusion

The child who is interested in the way in which men lived, the tools they had to do with, the new inventions they made, the transformations of life that arose from the power and leisure thus gained, is eager to repeat like processes in his own action, to make utensils, to reproduce processes, to rehandle materials. Since he understands their problems and their successes only by seeing what obstacles and what resources they had from nature, the child is interested in field and forest, ocean and mountain, plant and animal. By building up a conception of the natural

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environment in which lived the people he is studying he gets his hold upon their lives. This reproduction he cannot make excepting as he gains acquaintance with the natural forces and forms with which he is himself surrounded. The interest in history gives a more human coloring, a wider significance, to his own study of nature. His knowledge of nature lends point and accuracy to his study of history. This is the natural correlation of history and science.<sup>1/</sup>

History is life. It shows the motives which draw men together and push them apart, and depicts what is desirable and what is hurtful. Whatever history may be for the scientific historian, for the educator it must be an indirect sociology, a study of society which lays bare its process of becoming and its modes of organization.

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<sup>1/</sup> Cubberley, E. P. Readings in the History of Education, Houghton Mifflin Co., Boston - New York, 1920, p. 666.

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## CHAPTER II

### NEED OF DEMOCRACY

The aim of the American nation is to defend and realize a faith, - the right to live among ourselves and with our neighbors as men should live. The people are not trying to recapture the past, instead we are trying to preserve and make more powerful the values that bind us together. People of every nation possess a culture, and at the heart of each lies a set of basic values. They make up the essential traditions of any people and are bound to be defended. Such beliefs unite society and bring about consistency in the behavior of its members. There are always many and far reaching changes taking place in our national life, so unless we can agree and are clear on what is necessary to preserve we shall not know what to accept or reject.

Some may think we are losing our American tradition but we are really only trying to meet the new social demands. To do so we must realize the values of that tradition.

In the early part of the twentieth century there was a great need of "education for life" as certain educators expressed it.

Again there was a marked emphasis on citizenship between the years of World War I and 1929. The Americaniza-

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Again there was a marked emphasis on citizenship between the years of World War I and 1939. The American



tion movement stressed the need of educating the immigrant on the problems of citizenship. Students of both native and foreign born parents needed the instruction also. In fact, citizenship was fast becoming fashionable in professional gatherings.

Prof. John J. Mahoney defines education for citizenship as:

"Education for citizenship means turning out of the schools young men and women who possess those interests, understandings and attitudes which will function to enable them, as adults, to perpetuate democracy in these United States and to improve its workings."<sup>1/</sup>

Such a plan for education for citizenship, in order to become effective, would first necessitate an examination into the actual workings of democracy in the adult world and the weaknesses found and corrected. Instruction should be in such a manner as:

1. To develop a thorough understanding of democracy, its political, social, and economic relations;
2. To develop a real interest in political questions and issues;
3. To develop ability to choose the best of political leaders;
4. To develop an attitude of law abiding;

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<sup>1/</sup> Mahoney, J. J. For Us the Living, Harper & Bros., New York, 1945, p. 8.

After a careful study of the need of educating the immigrant on the problems of citizenship. Students of both native and foreign born parents needed the instruction also. In fact, citizenship was fast becoming fashionable in professional gatherings.

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5. To eliminate prejudices - racial and religious.<sup>1/</sup>

Few educators before 1920 bothered to interpret what the work of education for citizenship meant or involved and the only interest in good citizenship was as an educational goal. Such a program received only passing attention. This is where the ills of democracy were either overlooked or ignored. People seemed to be satisfied with the social, political and economic workings of their democracy and this was no time to support an educational program which aimed at improvement of the democratic way of life.

The years between 1933 and 1941 turned out to be hectic years for this country when great social experiments and changes took place. Democracy was uppermost in everyone's mind and people began to realize that something was happening to their democracy. Public discussions, radio addresses, lectures and so forth started the people thinking that the New Deal was actually making significant changes in their democracy. But did these people really know what democracy means or really is? Through this period a vast <sup>adult</sup> amount of education in democracy was obtained. People began to realize that democracy needs a lot of understanding to be run well.

Democracy to a great many people is a tradition; to

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<sup>1/</sup> Mahoney, J. J. For Us the Living, Harper & Bros., New York, 1945, p. 9.





others, a plan of living together - a social organization which has stood the test of time; and again to others a form of government of the people, by the people, and for the people, a government which is obliged to make our political and civic liberties secure. Democracy is more than our American form of government. Its democratic principles should enter into every relation in life whether political, social or economic.

An especially splendid conception of democracy is expressed by Professor John J. Mahoney, as follows:

"Democracy is a kind of society which free men, fraternally minded, voluntarily and persistently strive for the elimination of inequalities and exclusions (political, social, and economic) to the end that all men may share equitably in the rights, privileges and satisfactions that our life in common affords."<sup>1/</sup>

This definition describes democracy as a plan of living together in which liberty, equality, and fraternity are intermingled. Many Americans do not want to interpret democracy right. They point out that a few years ago several national policies bore the stamp of socialism where to-day they express the democratic idea. They know we must extend and improve the workings of democracy at home. This means more social and economic changes.

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<sup>1/</sup> Mahoney, J. J. For Us the Living, Harper & Bros., New York, 1945, p. 73.

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An especially apt and concise conception of democracy is expressed by Professor John F. Mahoney, as follows:

"Democracy is a kind of society which tries men, tries daily minded, voluntarily and persistently strive for the elimination of inequalities and exclusions (political, social, and economic) so that all men may share equally in the rights, privileges and satisfactions that our life in common affords."

This definition described democracy as a plan of living together in which liberty, equality, and fraternity are intermingled. Many Americans do not want to interpret democracy right. They point out that a few years ago several national policies bore the stamp of socialism where today they express the democratic ideal. They know we must extend and improve the workings of democracy at home. This means more social and economic changes.



If our democracy was the kind of society we have pictured there would be no need to work, legislate and fight for a better social order. To have the kind of society we want, we must have a democracy in action, the unending labor of creating liberty for every man.<sup>1/</sup>

The teacher who urges her students toward democracy should know what democracy is and be able to teach each new generation, even though that democratic way may be many ways.

#### Democracy is Liberty

Liberty is in the American tradition. People want to share their liberties equitably and are willing to accept restrictions on their liberties for the privilege of belonging to such a democratic society. Liberty assures every man the right to develop his talents.

#### Democracy is Equality

"All men are created equal" according to our Constitution and according to the Bible, "All men are equal in the sight of God." This conception has been tossed about by many scientists but defenders of democracy maintain that men are not so unequal as they might seem to be. Men in one group should not be superior to men in another, because all kinds and types are to be found in any class of people. No one

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18

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group monopolizes superiority. From the beginning the people of this country have tried to "eliminate and compensate for the inequalities whether caused by nature or man."<sup>1/</sup> There has been a great equalizing force at work trying to smooth out the inequalities. Education, legislation and social relations have all done their part and the last to feel the influence of this equalizing force is business.

### Democracy is Fraternity

Little is heard of the ideal of paternity. Fraternity, according to Fulton J. Sheen, rates first as an ideal of democracy. Our fraternities, sororities and social organizations are places where an atmosphere of friendship prevails. Fraternity tends to shape one's behavior. Despite internal rivalry and individual self seeking the people generally get along well together because they have so much in common. All the various organizations have their own purposes, interests and ways of behaving. There are doubts as to whether the spirit of fraternity can be developed in the larger circles of our national and international life. There are many component groups that make up the great society of the United States who speaking in terms of social distance are widely separated from each other. Their tastes, interests, purposes, customs, and backgrounds are all different. In many cases, there is little or no chance for some of these

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<sup>1/</sup> Snedden, D. Civic Education, World Book Co., 1922.





groups to interact with every other and little opportunity to enjoy the togetherness which tends to make understanding and good will.

Democracy must be identified with liberty, equality and fraternity and the last named is really the most important of democracy's ideals. Religious leaders by far place paternity first and believe that this way of living together can be managed best by people who believe in the Fatherhood of God and the Brotherhood of Man.<sup>1/</sup>

#### Political Democracy

Political democracy may be defined as "a government of the people, by the people, for the people." It is a scheme of living together in which political rights, privileges, duties, and obligations are shared among the greatest possible number.

The people can always have their say and can shape political conditions to their own desires. Every man and woman in America should realize that they count more as an individual in this country than any other country in the world.

Generally the people of this country do not overburden themselves with political duties and obligations.

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They are the best guardians of their own interests.

There is a wide gap between the ideals and the practices of political democracy. The reason for this is that many political democracies have been obliterated within the past few years. Of course the people realize that their political liberties are unknown to the rest of the world and they are determined their form of government shall endure.

The Americans believe in their democracy, in their inalienable rights under that rule. The people also realize what the game of politics is and how they themselves can fail political democracy. The people should realize that political democracy guarantees rights, privileges, liberties, and opportunities precious beyond words. It is going to be a long hard fight nevertheless to eliminate those weaknesses in the working of political democracy which make for internal disintegration, disillusion and decay.<sup>1/</sup>

#### Economic Democracy

Economic democracy is an ordering of the world of work which connotes and involves:

1. The guaranty of economic liberty, equitably shared to all who cooperate in the production of goods and services.
2. A wider and more equitable distribution of income

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<sup>1/</sup> Mahoney, J. J. For Us the Living, Harper & Bro., New York, 1945, p. 105.

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among all the parties in the productive process;

3. More team work between business and business, between business and government; and a larger place for the functioning of the operative movement in a multiple domestic economy;
4. More altruism, a higher standard of social ethics, less greed. As an economic system it holds mid-place on the scale between capitalism of the nineteenth century brand (economic individualism).

There is nothing fearsome in the idea of economic democracy. The point calls for emphasis because so many times in the past the attempt to democratize the world of work has been blocked by stupid or designing or conservative people who saw, or wanted others to see, ruin and destruction in all the "isms" except in that of the pure unadulterated 100 per cent American variety. The fact is that many Americans to-day are mentally nebulous with respect to certain words and phrases - communism, socialism, Fascism, and such - attached to programs for economic and social change.

When we think of economic democracy we are to think of movements, tendencies, upward strivings toward more equity, more co-operation, more sharing, to the end that there may

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<sup>1/</sup> Mahoney, J. J. For Us the Living, Harper Bro. , New York, 1945, pp. 208-209.





be ensured more security, more prosperity, more social justice - for all.<sup>1/</sup>

### Social Democracy

Social democracy is a kind of society where men are fraternally minded. Social democracy characterizes a man's conduct in certain relationships. In a socially democratic society the aristocrats are people of high or low stations who combine personal quality and a sense of personal obligation in the highest degree.

Race, creed, wealth and social positions are completely disregarded. The good citizen in a socially democratic society is one who is tolerant, simple, genuine, and has a disposition to award superiority when he sees it. Social democrats are persons of good quality and good breeding. Opposite these social democrats we find the race haters, religious bigots and snobs who raise barriers of prejudice against fellow-men. Where their influence predominates social democracy becomes a parody and a fraud.

Public school teachers should give much more thought to social democracy and fraternity than they formerly have and must make every effort to give the child an opportunity to grow to his greatest capacity and develop in that child a sense of social obligation. America is working toward social democracy.

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### CHAPTER III

#### PRESENT SITUATION

This country at the present time is going through a period of universal stress and danger, and Americans should be able to see clearly where the danger lies. We must not be fooled by a smoke screen of false issues which might make scapegoats of other Americans. We must not be blinded by religious and racial prejudices. Our fortune and that of our democracy depends on our intercultural relations.

There should be more social controls, more social planning and more social action with relations to all classes and groups.

That is, one and all should accept and exercise their responsibilities as citizens and plan and act for the extension of freedom. If government is to remain the creature of the people the people must use it creatively. We can and will achieve democracy by using all our powers; by embracing social action and by reasoning together. We can make government the servant as well as the master. People of this country possess the indispensable advantage of common convictions with respect to basic human values and social goals and are accustomed to innovations and peaceful adjustments through give and take. We should have a more positive attitude toward social planning. Ways and means of working to-

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gether so as to preserve popular controls and extend popular freedom should be understood and practised.

Brighter Side - Periodicals, etc.

In our everyday life we see evidence of forces at work making worthwhile contributions toward the improvement of our intercultural relations. At our news-stands we find a great variety of attractive and colorful periodicals which are available to all for a small price. These periodicals, such as Colliers, Saturday Evening Post, Ladies Home Journal, American, etc., issued weekly or monthly, contain all kinds and types of material, attractively presented, on a variety of subjects, many of which, directly or indirectly, have to do with the improvement of intergroup goodwill and respect. For daily consumption the people have access to their newspapers which aid them in the forming of opinions concerning everyday problems. These papers have many featured columns by outstanding columnists who comment on recent trends and problems, many of which deal with intergroup relations. Some of these columns are syndicated and appear on a national scale while others are only local. In any event millions of people encounter these sources of information daily throughout our country and much good is being done in improving relations among men.

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## Radio

Another force that helps to mold and influence opinions and attitudes among our people is the radio. The programs which serve millions of listeners lend themselves easily to intercultural relations and education. The programs dealing with topics revolving around the preservation of democracy and improvement of intercultural relations are numerous indeed.

Music and song both folk and classical of our various culture groups may be heard on the air at almost any hour while the educational programs of the broadcasting systems offer series related in some way to the subject, educational programs for the Improvement of Race Relations.

Radio programs of which permanent recordings have been made are the series.

"Americans All -- Immigrants All

"Freedom's People"

By the National Broadcasting Company

Sponsored by United States office of

Education.

"The Melting Pot Boils"

In the series "Here's to Youth"

Sponsored by Leading Youth Organizations

Local radio stations are usually eager to co-operate with schools wishing to experiment with the educational





value of creating their own radio programs.

### Motion Pictures

Along the same line we have the motion pictures. The significance of the movies in American life is difficult to assess but hard to overemphasize. Millions of people of high and low degree attend motion pictures who with more or less irregularity and for the rising generation, the lessons they teach are doubtless far more effective than the precepts of the schoolroom. Styles, manners, tastes and morals do not go unnoticed. Movies, since, since they are shown everywhere, tend to emphasize strongly the national tendency toward uniformity. Pictures which contribute toward better living in a democratic way are very popular to-day.

### Colleges and Institutions

There are movements apparent in our colleges and institutions of higher learning which point to the elimination of social barriers and other democratic practises which have been known to exist in some cases. These have to do with eliminating the factors of color and creed, previously important in the fraternities and sororities and possibly even being allowed to enroll in the institution itself. Many of our colleges are making an effort to dislodge such discriminations.

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### Organizations

Many organizations are hard at work to-day in our country, doing everything they can to ferret out and destroy these sources of hatred, discrimination, and prejudice. Some of these organizations which are doing fine work in this respect are

The Frances Sweeney Committee

Institute for American Democracy

Foundation of Catholics for Human Brotherhood

Council Against Intolerance in America

Y. M. C. A.

Y. M. H. A.

Y. W. C. A.

Newman Club.

### Federal Government

The Federal government itself is deeply interested in this problem of improving intercultural relations. Much is being done through the orientation and educational programs carried on in the different branches of our armed forces to create greater intergroup goodwill and understanding. It must be evident to Americans that if democracy is to work well, education must not only be universal but must be planned and carried out with due reference to the responsibilities of citizenship.

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### National Educational Association

The National Educational Association has begun to address itself to the problems of intercultural relations (education). The racial and cultural implications of the series of monographs published by the Educational Policies Commission, particularly the one entitled "Learning the Ways of Democracy," present a direct appeal to every school administrator and teacher.

### Darker Side

Social forces are working both ways.

To offset the good which is being done we have the prejudices, the discriminations and the hatreds. The causes of prejudice are many, ignorance, lack of acquaintance with facts or lack of acquaintance with people. Prejudice also comes from the emotions and is shown in every life relationship. "Man's race or religion weighs altogether too heavily when he applies for a job."

Discrimination based on racial and religious considerations still exist in the occupational world. The New Jersey legislature in 1941 passed a bill which aimed at prohibiting discrimination in State employment because of race, color or creed. Massachusetts, California, Connecticut,

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Kansas, Nebraska, Minnesota, New York and Pennsylvania have all passed laws preventing various sorts of discriminations. The Fair Employment Practises Commission was established in 1946 in Massachusetts for the purpose of eliminating prejudice in the business world, on race, color, creed and national origin and ancestry.

In everyday social relationships, lines are sharply drawn between those who do and those who do not belong, between those accepted as desirable neighbors and those who are not. We always have and always will have bigots in our midst.<sup>1/</sup> A great many of our people are affiliated with organizations which specialize in intergroup hate such as the Ki Klux Klan, Silver Shirts, Japanese American Exclusion League, Black Legion, Columbians. The purposes, aspirations and motives are not all alike. Generally their attacks are aimed against the Catholic, the Negro, or the Jew, sometimes one and sometimes all three.

### Religion

Religion plays a discordant role among Americans. Generally people of a particular faith take their church loyalties seriously. Religion being a personal matter involves basic self commitments to life and to ultimate

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<sup>1/</sup> Allport, G. W. The Bigot in our Midst, The Commonweal, Oct. 6, 1944, p. 2.

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reality. Many people look with suspicion upon the faith of out-group members and are anything but willing to accord them the privilege of holding religious beliefs that differ from their own.

Protestants often look with suspicion upon the allegedly political, as well as aggressively religious activities of Roman Catholics.

Catholics from time to time express certain authoritarian claims about Christianity, which leads Protestants to react militantly.<sup>1/</sup>

There is plenty of rivalry and open conflict sometimes between sects of Protestants. When the Jewish group became a cultural force to be reckoned with, both Protestant and Catholic Christians began to deal uncharitably with them.

Educators seeking to develop democratic understanding among culture groups will concern themselves with existing phases of religious conflict. Churches and synagogues wield a wide social influence. If members would only respect each other's viewpoints and honor the principle of freedom of worship wholesale tolerance would prevail. Too frequently people adopt an unfriendly attitude toward individuals who disagree with them in matters of faith and belief. Behavior varies from acts of jealousy to outbursts of social intolerance.

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<sup>1/</sup> Vickery, W. E. & Cole, S. G. International Education in American Schools. Harber & Bro., New York, 1943, p. 17.

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Some Protestants discriminate against all Catholics and certain Protestant groups make capital out of the unspecial attitudes.

The strongest kind of religious intolerance is to be found in anti-Semitism. The historic culture of this group is religious yet the particular changes that the anti-Semites usually make are directed at ethnic rather than religious practises of the Jew.

Even the Negroes at times cast aspersions on the Jews, which is not difficult to understand. Unfriendly fellow citizens charge the Jew with a variety of misdeeds and have made the Jew a scapegoat.

"Jew is not a race. Jews are people who acknowledge the Jewish religion and are of all races. Physically they resemble the populations among whom they live. Whenever Jews are persecuted or discriminated against they cling to their old ways and keep apart from the rest of the population and develop Jewish traits. But these are not racial or 'Jewish', they disappear under conditions where assimilation is easy."<sup>1/</sup>

### Race

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W. E. B. DuBois, "The Philadelphia Negro," p. 11-12.

Atlanta Journal, 4-25, 1946, p. 11-12.



justice. Race prejudice makes people ruthless and invites violence."<sup>1/</sup>

When the theory of cultural democracy is applied to the problem of race relations, it helps to clarify one of the most troublesome issues in American life. The whites are known as the dominant or majority race, while the minority races are the American Indian, Oriental, and the Negro. This racial separateness places definite limits on the individual freedom of action so that minority races have to struggle to preserve their group identities.

Assumption of one race over another and the denial of equal political, economic and social rights to racial minorities are intolerable in a democratic society. The separateness of races in the United States has led to cultural variations on racial lines. Each of the three racial minorities, however, faces a different problem when the question of perpetuating their distinctive folk ways is raised.

The largest and most widely distributed racial minority in the United States is the Negro.

The Negroes' way of life, though it conforms in most respects to the customs of the section in which he lives, has distinctive characteristics. Some culture traits peculiar to the Negro group may be survivals of African folkways. However,

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they may be relics of slave States or ways of protesting against and compensating for the discrimination to which colored folk have been subjected since their emancipation. The Negro leaders do not wish to revive an African culture which would not only be unsuited to the American life but would be unfamiliar to the Negro.

The Negroes' situation raises a complex and unsolved question or issue which deeply affects the schools' choice of objects in intercultural education. Is race segregation with equal rights for both races a democratic solution of the American race problem or does democracy demand the end of segregation in certain areas?

Most liberals think segregation a permanent barrier to racial co-operation and think it should be removed in certain areas if the United States is to live up to its best traditions.

Educators are working with this point of view toward creating a public opinion which will support all races living and working together with equal opportunities in national and political life, economic life, public community life and education.<sup>1/</sup>

Studies of race and culture show that no group is doomed by nature to an inferior social position. Members

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<sup>1/</sup>Vickery, W. E. & Cole, S. G. Intercultural Education in American Schools, Harpers, New York, 1943, p. 64.

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<sup>1</sup> Vickers, W. E. & Cole, S. G. Intercultural Education  
in American Schools, Harpers, New York, 1947, p. 54.



of every minority race in America can learn to master the perplexities of our machine age civilization when they are freed from economic and social discrimination. Improving relations between racial and culture groups is one of the most pressing needs of the modern world.

The American Creed definitely prescribes that the Negro child or youth should have just as much educational opportunity as is offered anyone else in the same community. Negroes should be trained to become good and equal citizens in a democracy which places culture high in its hierarchy of values.<sup>1/</sup>

The Negro problem is not only America's greatest failure but also its greatest opportunity to-day. America has a moral tradition. It has always stood for equality, freedom and liberty. It has a great national experience in uniting racial and cultural diversities.<sup>2/</sup>

Dr. Myrdal says, "If Americans can show that justice, equality and co-operation are possible between the white and black races then America's power and prestige would rise tremendously. America must demonstrate to the world that its Negroes can be made a part of democracy."<sup>3/</sup>

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<sup>1/</sup>Wyer, S. An American Dilemma (a Digest of Myrdal's) Columbus Council for Democracy, 1944, p. 24.

<sup>2/</sup> Scrapbook for Teachers, Boston, Mass. Governor's Committee for Racial and Religious Understanding, 1946, p. 24.

<sup>3/</sup> Stewart, M. S. "The Negro in America," Public Affairs Pamphlet, # 95, 1944, p. 32.

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Myrdal, S. An American Dilemma (a study of Negroes)  
Columbia Council for Democracy, 1944, p. 22.

Scratchbook for Teachers, Boston, Mass. Governor's Committee  
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## CHAPTER IV

### PREJUDICE

#### At Home

Prejudice is no one way affair. It is sometimes difficult to separate haters and hated since members of a group who have been or are already the target of some other people's prejudice are all too anxious to subject the members of another group to similar treatment. Every group in our American society has its proportion of men who judge the worth of their fellow-men by their race, religion and color.

Intercultural Education is the current educational vogue and public schools are beginning to think of wholesome social attitudes as an important outcome of school instruction.

"Teachers whose aim is to eliminate prejudice must themselves know more about prejudices, where they originate and why they grow."<sup>1/</sup>

Many people preach the gospel of social democracy but few practise it. Our attitudes, both good and bad, are generally of the emotionalized type. To develop the more wholesome attitudes we must try to re-educate the emotions and to eliminate prejudices which the younger people in many

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IV Whitney, L. J. For Us the Living. Harper & Bro., New York, 1942, p. 183.



cases acquire very early.

Adults have their prejudices and so do the teachers.

There are many kinds of prejudices but the most common and harmful are religious, racial, and snobbery.

Some prejudices are not instinctive, they must be learned by each generation. Parents' impressions on their children can raise the first social barriers by such statements as, "keep with your own kind", "beware of foreigners", etc. Having placed the child emotionally he is all set to be on the lookout for failings beyond the pale and naturally finds them. An unhappy experience adds another barrier.

Movies, cartoons, plays, vaudeville and even casual remarks might play up the supposed trait so that the prejudice grows and grows.

If young people, because of certain experiences, grow in prejudice, it should be possible to subject them to other and more socially wholesome experiences and substitute good emotionalized attitudes for bad. Most prejudices are made by adults who persist in spreading the contagion.

### Generalizing

Generalizing is one of the significant causes of prejudice in the adult world. "The tendency to generalize - to damn all because of the faults of the comparative few - must be recognized as the result of the workings of a psycho-

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adults have their own children and so it is the children  
there are many kinds of children and the most common  
and harmful are religious, racial, and nationality.

Some professions are not distinctive, they may be  
learned by each generation. The first generation on each  
generation can raise the first social barriers by each genera-  
tion. As each generation goes on, the barriers of nationality,  
of having played the same role as others, it is all set so  
so on the ground for children beyond the first and naturally  
from the first generation experience adds another barrier.

Other barriers, race, nationality, and even class  
are not played by the first generation as they are the first  
of the first and second.

It is the first, because of certain experiences,  
from the first, it would be possible to understand the  
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logical mechanism, the process of emotional conditioning."<sup>1/</sup>  
Generalizing is hard to resist especially if one has had an unpleasant experience with members of a group.

### Superior and Inferior Races

The doctrine of superior and inferior races is another cause of prejudice. Many, admitting the fallacy that lies in generalizing, hold it impossible to list races of people as superior and inferior. The Nordics are supposed to be superior, the Negroes inferior.

Science proves "that all races are alike, there is no such thing as 'an inferior race' except in the prejudiced minds of destructive persons. The miracle of human brotherhood, as proven by anthropology, is excellent medicine for the cure of prejudice."<sup>2/</sup>

Common sense tells us that there are good and bad or rather superior and inferior individuals in all races.

### Cleavage

The cleavage between "Americans" and others is another cause of great prejudice.

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<sup>1/</sup> Mahoney, J. J. For Us the Living, Harper & Bro., New York, 1945, p. 189.

<sup>2/</sup> Scrapbook for Teachers, Governor's Committee for Racial and Religious Understanding, Boston., Mass., 1946, p. 17.

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✓ Spencer, J. L. For Us the Living, Harper & Bro., New York, 1943, p. 182.  
✓ Sourcebook for Teachers, Governor's Committee for Racial and Religious Understanding, Boston, Mass., 1945, p. 14.



This is a division of our people unto two groups, one American and the other not American, though born and brought up in America.

The first American is one who has caught the beauty of the great American Dream, regardless of race, creed, social position. The second American, although wrong, is that to be a genuine American one must belong to a particular societal group. There are superior people in all groups, and until these superior ones from all groups can occupy the positions which are rightly theirs, there is no social democracy functioning. This is a scheme of working together regardless.

#### Group Leaders

Much of the prejudice shown this or that societal group can be traced to the character and conduct of group leaders. This is another cause of prejudice, group leaders. Many people are prejudiced against labor unions. One of the causes of prejudice is "the obtrusiveness and over aggressiveness of the individual which brings down the storm of prejudice on his whole race."<sup>1/</sup>

It is a common political trick to raise the issue of race and religion in political campaigns. Sometimes this is done openly and other times under cover. Either way,

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<sup>1/</sup> Bogardus, E. S. Immigration and Race Attitudes, D. C. Heath & Co., 1928, p. 204.

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the smoldering fire of passion and prejudice is fanned into a flame.

### Among Teachers

Another cause is the prejudice among teachers. Young people absorb adult attitudes with great ease which should give the teacher much concern. Schools of education and teachers' colleges should try to turn out young teachers with good social attitudes.<sup>1/</sup> They should also acquaint these teachers with what is now known concerning these prejudices and help them examine their own prejudices.

### Abroad

No social change of our times is more evident or universal than the increase in the powers and activities of governmental institutions. Many citizens view the present and the future with great uneasiness. Is freedom disappearing? Is popular control of government doomed? Are the strong, the enterprising, the thrifty to be penalized while the weak, the lazy and the spendthrift are enabled to live comfortably at their expense?

Totalitarian trends in certain countries have sharpened some of these fears.. There, precisely where the flight from nineteenth century arrangements has been most headlong, dictatorship has been established, and even such freedom as had previously existed has been destroyed. Fascism respect

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for personality has declined with the enthronement of the doctrine that the individual exists only to be an instrument of the State. An abject submission to domination has been accompanied by shameless attacks upon the property, rights, and persons of many individuals. Whole races and nationalities have become the object of mass hatred.

Prejudice was used by the Germans and Japanese to split nations wide open with hate and confusion.

Unfortunately, it is not generally realized that while we have various and diverse groups of people who contribute to and participated in the development of our nation, yet each has had a share in the growth of our country and has contributed to every phase of American history. In all sciences, industry, agriculture, literature, art, music, and other fields, they have participated and their contributions have helped to build the great American way of life.

#### Contribution of Minorities

American history should be taught in the elementary grades for the exclusive purpose of developing patriotism and loyalty. There shall be an appreciation of the contributions

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## PART II

## CHAPTER V

## SUGGESTED REVISIONS IN THE AMERICAN HISTORY COURSE

The history of our country is the history of its people. They have come here from all parts of the world seeking freedom, opportunity or refuge and in return have helped to build a nation in which all people have a chance to develop. They have given their toil, their talents and their lives to foster and to perpetuate a democratic way of living.

Unfortunately, it is not generally realized to what extent these various and diverse groups of people have contributed to and participated in the development of our nation; yet each has had a share in the growth of our democracy and has contributed to every phase of American history. In adventure, science, education, literature, art, music, war and labor they have contributed much toward the betterment of our American way of life.

Elementary and Junior High

American History should be taught in the elementary grades for the exclusive purpose of developing certain attitudes. There must be an "appreciation of the contributions





toward America's making of the native born and the immigrant; of white people and colored; of Protestant, Catholic, Jew.<sup>1/</sup>

In trying to develop the above attitude the teacher will see that no undue influence is placed on the services of the members of any one societal group. He will try to cause children at an impressionable age to thrill with pride when they read or listen to stories of people of every race and creed, whether in war or peace time, for mankind and country. Stories of American patriots such as Daniel Boone, Paul Revere, Davy Crockett, Ethan Allen, etc., of all races and creeds should appeal to the emotions of the children with the underlying thought of making the children immune to the common prejudices.

In the Junior High American History program the pupils' understanding of ideas and concepts introduced in the elementary schools are broadened and deepened. The part played by the immigrant and other societal groups in the building of America should be emphasized. At the same time we should point out that while the Anglo-Saxon influence has predominated in our national life and is not to be discounted, it is simply a background upon which other national and racial outlines are laid. If these facts are brought out in the history class, we may tone down and in some places eradicate

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<sup>1/</sup> Lasker, B. Race Attitudes in Children, Henry Holt, New York, 1929, p. 162.

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some of the inner group prejudices and intolerance existing among our people today.. In presenting these facts we should stress the contributions of the group rather than instances of race hatred and intolerance.

Early in the course the teacher may present the contributions of those societal groups represented by the members of the class or by people in the immediate community with whom the class is familiar. By bringing in people and material which the student can relate directly with his own experience, a more vivid and lasting impression may be developed in the class. This approach would depend upon the geographic location of the school and would differ with other schools even in the same city. For example, a teacher in a school with a large Polish population may begin his course with the cultural contributions of the Poles; whereas, a teacher in a school with a large Negro representation might begin with the contributions of the Negro.

To stimulate class interest, surveys may be conducted by members of the class to determine the number of racial groups represented in the school or if possible in the city as a whole, if it is not too large. This provides an opportunity to discuss the contributions of different nationalities which are represented in the school and community. Interesting charts and graphs may be made showing the percentage of pupils in the various national groups.

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These activities may be most appropriate when the class is studying the period around 1910 when immigration into the United States was at its height. Immigration restrictions against such people as the Chinese are also brought in.

### Senior High School

Many of the courses in American History in our High Schools have a general outline of the material to be covered during the year. The outline may be composed of political events and trends arranged in a chronological sequence. Various small and selected intercultural materials should be inserted into this outline from time to time in an attempt to tone down prejudices which have been built up in the student.

There are many opportunities to inject intercultural materials into the course outline. In the period of the American Revolution such men may be included as: Haym Solomon, the Jewish banker who saved the cause of the Revolution by his loans to Washington at Valley Forge; Chrispus Attucks, the Negro, who was one of the first killed by the British in the Boston Massacre. Some of the better known men of foreign birth who made great contributions during that period include: John Paul Jones, a Scot; Baron von Steuben, a German; Marquis de Lafayette, Rochambeau, and De grasse, Frenchmen; Thaddeus Kosciusko, a Pole; and many others.

Intercultural material may be included in the American History course in units at specific points. For example, when

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International material may be included in the American History course in units at specific points. For example, when



the class has reached the Reconstruction Period, the unit could trace the development of the Negro up to that period and point out that the legal status of the Negro has changed sharply since the days of the Dred Scott decision (1857), when the Supreme Court of the United States held that "a Negro possessed no rights which a white man was bound to respect." The basis of racial equality before the law was laid by the three well known Reconstruction amendments, ratified shortly after the Civil War. These were the Thirteenth Amendment, which prohibited the practice of slavery; the Fourteenth, which declared all persons born or naturalized in the United States to be citizens who cannot be deprived of "life, liberty, or property, without due process of law;" and the Fifteenth, which proclaimed that the right of citizens to vote shall not be denied "on account of race, color, or previous condition of servitude." The social rights of the Negro have unfortunately not kept pace with their political rights because of prejudice, bigotry, and intolerance.

Material may be included on the growth of citizenship showing that property and educational qualifications, as set forth in colonial days kept the vote out of the hands of the common man in 1776. In 1789, the Constitution recognized the voter but the new state constitutions which followed did not offer corresponding gains. In 1804, Amendment XII to the national constitution brought the choice of leaders closer to



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the people by separating the ballots for president and vice president. In 1820, white people who paid taxes could vote. The first general manhood suffrage came in 1828 with the election of Andrew Jackson. In a national convention held in 1831, delegates elected for the first time by the voters, nominated a president. By 1840, the states had removed the qualifications for holding office and the common man, for the first time could run for office. The first women's rights convention was held in 1848, and in 1869, Wyoming became the first state to grant women the right to vote. In 1868, the Fourteenth Amendment extended the right of citizenship to persons born or naturalized in the United States and provided that no state shall abridge the right of citizenship. In 1870, the Fifteenth Amendment gave the right to vote to all males regardless of race, color or previous condition of servitude. In 1913, the people were brought nearer to the election of their representatives by the Seventeenth Amendment which provided for the direct election of senators, and in 1920, the Nineteenth Amendment gave the vote to women. However, it was not until 1924 that the rights of citizenship were freely given to all Indians born in the United States. A brief explanation reveals that the system of placing Indians on reservations, where their pride, their traditions, and their bitterness against the white man, their tendency to taciturnity were all sharpened by segregation, accounts



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largely for the delay in citizenship. The Indians were not favored by a lobby of reformers to plead their cause before the nation or Congress. In 1944, a law was passed allowing Chinese born immigrants to become American citizens.

### Citizenship Training

Education for citizenship means turning out of the schools young men and women who possess those interests, understandings, and attitudes which will function to enable them, as adults, to perpetuate democracy in these United States and to improve its workings.

Accordingly, an effective plan of education for citizenship necessitates, first of all, an examination of the actual workings of democracy in the adult world to the end that, its weaknesses spotted, we may fashion specific teachings which, hopefully, will cure those weaknesses. This means, among other things, that we must fashion teachings that aim;

1. To develop a thorough going understanding of democracy, as it functions in political, social, and economic relationships;

*Mahoney, J. J. For Us the Living. Harper & Bros., New York and London, 1943, pp. 3-5.*

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1. To develop a thorough understanding of democracy, as it functions in political, social, and economic relationships;



2. To develop a keen interest in political questions, issues and personalities;

3. To develop the ability and the disposition to choose superior political leaders;

4. To develop the attitude of law-abidingness.

5. To wipe out, or at least tone down, the vicious prejudices, racial and religious, that prevent people from living together well.

Education for citizenship, if it is to be at all realistic, should be so conceived.<sup>1/</sup>

The American History class provides an opportunity to develop these understandings and attitudes necessary to good citizenship.

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### Practical Application

There are numerous possibilities for practical application such as:

1. Assembly programs, one for each of several nationalities.
  - a. Invite prominent adults of different nationalities to speak on his people and their traditions.
2. Present historical plays and historical pageants to promote intergroup co-operation.
  - a. To illustrate ways of life different from that of the local community.
3. Organize informal discussions in the classroom to iron out misunderstandings.
4. Exhibit folk-arts and handicrafts to demonstrate the variety, beauty, and utility of the products of different cultures.
5. Take field trips and excursions to famous landmarks and birthplaces.
6. Show films of an historical and intercultural nature. Follow with a discussion period. Such films may include:
 

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Brotherhood of Man (A cartoon film on the inherent equality of man).

Whoever you Are (What one New York community did about intolerance).

Seeds of Destiny (Story of hunger and destitution following war).

7. Organize historical interest clubs, including literary groups, forum groups and debating clubs.

The unit is supposed to contain only those materials that are relevant, that are focused upon the objective. It is supposed to be a significant and comprehensible phase of a subject or field. It thus operates freely within any of the major forms of organization.

In the social studies the unit is focused upon some significant process or aspect of human relationship. A unit in the social studies should be evolutionary or functional. In history it may very frequently be guided by chronology. In other words, the unit should be based on the principle of a process. It may be the study of the development of the Negro in America, or the westward expansion or social cooperation. Whatever the subject the unit must move forward.

1/ Seeley, H. B., Teaching the Social Studies, H. C. Heath & Co., Boston, 1943, p. 102.

2/ Ibid., p. 143.





## CHAPTER VI

### UNITS

The unit is an organized body of information and experiences designed to effect significant outcomes for the learner.<sup>1/</sup>

The objective of the unit serves as a touchstone by which to determine the inclusion or exclusion of materials. The unit is supposed to contain only those materials that are relevant, that are focused upon the objective. It is supposed to be a significant and comprehensible phase of a subject or field. It thus operates freely within any of the major forms of organization.<sup>2/</sup>

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<sup>1/</sup> Wesley, E. B.. Teaching the Social Studies, D. C. Heath & Co., Boston, 1942, p. 469.

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1 Wesley, E. B. Teaching the Social Studies, D. C. Heath & Co., Boston, 1942, p. 469.  
2 Ibid., p. 143.



to show the characteristics of development and evolution.

Material for a unit should be selected on the basis of its contributory value in promoting a particular understanding. Material is focused and utilized rather than included and learned.

Sometimes a teacher is apt to forget the steps he used in reaching the generalization, conclusion or principle and the student sometimes loses his way in the details and never sees the generalization. Therefore, the unit insures the details as well as the generalization and interpretation.

The unit may be considered as a title, a subject, a problem or a topic.

There are two types of units, teacher units and student units.

The teacher unit sometimes known as the source unit consists of a full plan for preparing, organizing and teaching a unit. Teacher unit may vary greatly in the amount of material included in the content outline but practically all of them agree as to the main subdivisions.

The student unit in its simplest form consists of a guide sheet or work sheet containing a brief outline of contents, activities, questions, references, etc. This may or may not be taken from a teacher's unit. In its most approved form it is a simplified, not too abbreviated, version of the teacher unit and contains statement of ob-

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jectives, outline of contents, bibliographies, suggested activities and experiences.. Such a unit will orient the student and enable him to proceed with a clear recognition of the goal.<sup>1/</sup>

There is a great amount of labor involved in both teacher and student units.

The co-operative preparation of the unit by the teacher and student is worth the time and trouble it takes, because of the great effectiveness which results. Teachers should recognize that this type of student participation makes them both curriculum makers and teachers. It is a combination of curriculum and method.<sup>2/</sup>

In high school, units interpreting the historical and sociological aspects of race and culture problems in the country make a primary contribution to the cause of intercultural education.<sup>3/</sup>

#### Unit No. 1. Race Problem (Negro)

##### A. Specific Objectives

##### I.. Knowledge to be learned.

The Negro.

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<sup>1/</sup> Wesley, E. B. Teaching the Social Studies, D. C. Heath & Co., Boston, 1942, p. 472.

<sup>2/</sup> Ibid, p. 476.

<sup>3/</sup> Vickery, W. E. and Cole, S. G. Intercultural Education in American Schools, Harper & Bros., New York & London, 1943, p. 96.

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2/ Ibid., p. 476.

3/ Vickers, W. E. and Cole, S. P., Interracial Education in American Schools, Harper & Bros., New York & London, 1943, p. 36.



- a. The history of the Negro.
- b. His racial heritage.
- c. Status prior of the Civil War.
- d. Status after the Civil War.
- e. Progress since the Civil War.
- f. Status of Negro in the South,
- g. Status of Negro in the North.
- h. Present problems of the Negro.

1. Social.
2. Economic.
3. Political.

## II. Attitudes, habits and ideals to be fostered.

- a. Understanding and goodwill rather than prejudice and illwill.
- b. A willingness to see good in all peoples.
- c. Appreciation of the need of sympathy for the Negro.

B. Problem questions suggested: To find out the significance and possible solutions of the Negro Problem in the United States.

1. What is the cause of the Negro problem?
2. What progress has the Negro made since the Civil War?
3. How was the Negro affected by participation in the World War?



- a. The history of the Negro.
- b. The racial problem.
- c. The Negro in the United States.
- d. The Negro in the world.
- e. The Negro in the future.
- f. The Negro in the past.
- g. The Negro in the present.
- h. The Negro in the future.

# EFFICIENCY BOND

## THE NEGRO

1. The Negro in the United States.
2. The Negro in the world.
3. The Negro in the future.
4. The Negro in the past.
5. The Negro in the present.
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98. The Negro in the present.
99. The Negro in the future.
100. The Negro in the past.

# EFFICIENCY BOND

## THE NEGRO



4. What is the white man's attitude toward the Negro in the South?
5. What is the attitude in the North?
6. What are the present social, economic and political problems of the Negro?
7. Have any solutions been proposed?
8. What is the Liberal Southerner's attitude toward the Negro?
9. What is the Conservative's?
10. What is the Radical's?
11. What principles must any solution to the Negro problem be based on?
12. What are the Negro's grounds for hope?

#### C. Suggested Activities.

1. Reports.
2. Citizenship rights.
3. Effect of race problem on South.
4. Negro during World War.
5. Negro in Industry.
6. Negro in Education.

#### D. References.

1. Steward, Maxwell S. Public Affairs Pamphlet No. 95, Negro in America, 1944.
2. An American Dilemma, a Digest of Myrdal's, 1944.
3. Benedict, R. & Weltfish, G. Races of Mankind, Public Affairs Pamphlet No. 85, 1946.

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2. An American Dilemma, a Digest of Myrdal's, 1944.

3. Benedict, R. A. H., Races of Mankind, Public Affairs Pamphlet No. 25, 1945.



4. MacWilliams, Carey, Brothers under the Skin, 1946.  
Little, Brown & Co., Boston.

#### E. Understanding and Appreciation.

1. The gradual destruction of the popular theory behind race prejudices is the most important of all social trends, in the field of intercultural relations.
2. Social trends have their main significance for the Negro's status because of what is in the white people's minds.
3. The popular beliefs rationalizing caste in America are no longer intellectually respectable.
4. America can nevermore regard its Negroes as a patient, submissive minority.
5. Negro problem has become national in scope after having been mainly a Southern worry. It has also acquired tremendous international implications.
6. The white man is in the process of losing confidence in the theory which gave reason and meaning to his way of life.

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## Unit No. 2. Future of Our Democracy

### A. Specific objectives

#### 1. Knowledge to be taught.

a. The American Nation.

b. American government, its power, its shortcomings.

c. Problems of the country.

Social and intercultural

Economic

Political

d. Work to be done for the future.

e. The citizen and his responsibility.

f. Development of intergroup understanding, respect and goodwill.

#### 2. Attitudes, habits and ideals to be fostered.

a. Confidence of the people in their government.

b. Desire of people to work for improvement of government.

c. Appreciation of the need for an enlightened

citizenry; appreciation of the necessity

of selecting capable, honest men for

leaders; appreciation of supporting them

in the discharge of their duties by public

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d. Developing civic pride and public spirit.

e. Inspiring those with capacity for leadership to offer themselves, as their duty, for public service.

f. Toning down prejudice, bigotry and intolerance.

B. Suggested Problem Questions: What lies in the future for our American Democracy?

1. What makes this nation great?

2. What are the weaknesses of our democracy?

3. What is being done toward the solution of our problems?

4. What improvement may be made in the treatment of minority groups?

5. What democratic qualities must our citizens develop for the good of our country?

6. Are we responsible for the future of our democracy?

C. Suggested Activities

1. Make a list of the natural advantages and resources in the building of the vast nation.

2. Make a list of the many characteristics of our people who built this nation.

3. List the great American ideals.

4. List the international ideals.

5. Make a list of our many social problems.

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3. List the great American ideals.
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5. Make a list of our many social problems.



6. Make a list of our economic problems.
7. Make a list of our political problems.
8. Make reports to the class in selected intercultural topics.
9. List the guaranteed rights of our citizens.
10. List the obligations of our citizens.
11. List the essential qualities of citizenship.
12. Analyze the American Creed.
13. List minority\* groups represented in our community.

#### D. References.

- Commager, H. S. & Nevins, Allan. The Heritage of America, Little, Brown & Co., Boston, 1941
- Hicks, J. D. A Short History of American Democracy, Houghton Mifflin Co., Boston, 1943.
- Hicks, J. D. The American Nation, 1941.

#### E. Understandings and Appreciations.

1. The people, the land and its resources all contribute to the national greatness. Democratic forms of government were early established despite shortcomings and struggles forward to new strength.
2. Inventive genius in science and invention made tremendous gains in manufacturing and commerce and also changed social, religious and intellectual standards.

6. Make a list of our economic problems.
7. Make a list of our political problems.
8. Make reports to the class in selected international topics.

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3. As a result of progress great social, political and economic problems developed.
4. Suggestions as to overcoming prejudice, intolerance and bigotry.
5. Suggestions for securing life, liberty and pursuit of happiness to all citizens. Training boys and girls in good citizenship; equalization of educational opportunities for the rural district; encouraging cultural development of our citizens to promote intercultural relations.
6. Will America realize her possibilities and become efficient and noble in the Future?

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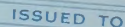


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